



Answering Most Common Arguments Of Ghulah Hazimiyah

Answered By Brother Yahya & Abu Hafsah
(May Allah Reward Them)

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"Hāzimi argument"

You cannot know Tawhid without knowing how to distinguish it from Shirk, and that the one who disbelieves in Tawhid is therefore a Mushrik Kafir.

"Response"

One may know how to distinguish Tawhid from Shirk yet believe that the one who falls into Shirk is falsely excused with ignorance, or with coercion. Thus, the ability to distinguish Tawhid from Shirk does not necessitate knowledge of who is a Muwahid and who is a Mushrik.

Secondly, someone disbelieves in the existence of Allah, by itself the only thing that you know about this person is that he disbelieves in the existence of Allah, but you do not know that he is to be labelled "disbeliever" and "polytheist", these are not the same thing. If it is said to us that he is known to be a "disbeliever" by the fact that he disbelieves in Allah, then we say this is falsehood because we also disbelieve in the Taghut yet we are not called "disbeliever", rather the term "disbeliever" is a title that Allah gave a group of people who hold certain beliefs, say certain statements and commit certain deeds, this label is only known through shar'i evidences, not through fitrah and 'aql.

Hāzimi argument:

You cannot make bara' a from the Mushrikin without knowing that they are Mushrikin.

Response:

What we say is that the one who knows a person holds a belief, says a statement and does a deed which in reality is major shirk, he knows by fitrah and 'aql that he must make bara'a from this person, but he does not know from fitrah and 'aql that this person is labeled a "kafir" or a "Mushrik." So in reality there is a clear difference between making bara'a from the Mushrikin and performing takfir of the Mushrikin, indeed someone can make bara' a from the Mushrikin without knowing that these people are to be labeled "kuffar" and "Mushrikin."

Hāzimi argument:

If you say that there is no excuse of ignorance in major Shirk, then how can you say that there is an excuse of ignorance for the one who refrains from performing Takfir of those who engage in major Shirk?

Response:

What is meant by the statement that there is no excuse of ignorance in major Shirk is that the one who commits Shirk in itself is a Kafir Mushrik even if he is ignorant about the arguments from the Qur'an and Sunnah, because everyone knows through 'Aql and Fitrah that they shouldn't commit Shirk.

However, refraining from Takfir of the Mushrikin is not Kufr and Shirk in itself, rather, it is Kufr due to its implications, the implication being denial of the label that Allah ascribed to the Kuffar and Mushrikin in the Noble Qur'an and through the Sunnah. So until the Hujjah has been established upon the excuser of the Mushrikin, it cannot be said that the excuser has denied Scripture and therefore fallen into Kufr and Shirk.

Nor is it known that a person is a Kafir and Mushrik by merely knowing that we shouldn't commit these acts that fall under major Shirk. Hence, there is no contradiction in our view.

Hāzimi argument:

"Indeed, there has been an excellent example in Ibrahim and those with him, when they said to their people: 'Verily, we are disassociated from you and whatever you worship besides Allah. We have denied you (kafarna bi-kum), and there has appeared between us and you animosity and hatred forever until you believe in Allah alone.'" (Quran 60:4) Ibrahim (A.S) made takfir according to this verse, therefore takfir al-Mushrikin is from Asl ad-Din.

Response:

Even if agree that what meant here was takfir, that does not imply or prove that takfir is from asl ad-Din in which there is no excuse of ignorance nor ta' wil, and that it is known by necessity of the 'aql and fitrah. What it would imply is that takfir is obligatory and following in the tracks of the prophets, meaning, after the hujjah of the Message. Thus, this ayah in no way, shape, or form, is a proof for their innovated claim that takfir is from asl ad-Din.'

Hāzimi argument:

Takfir is from Bara'a and having Bara from the Mushrikin is Asl ad-Din.
Hence, Takfir is also from Asl ad-Din.

Response:

Takfir al-Mushrikin is part of Bara, however it is not from the Asl of Bara'a, hence someone can possibly have Bara' a from the Mushrikin even if he doesn't make Takfir on them due to Jahl (ignorance).

Therefore, Takfir al- Mushrikin does not enter Asl ad-Din. Just as having good character is from the completeness of Iman, and having Iman is from Asl ad-Din, however good character is not from the Asl of Iman, therefore, it is also not from Asl ad-Din.

Abu Hurairah narrated that The Messenger of Allah said:

"The most complete of the believers in faith, is the one with the best character among them. And the best of you are those who are best to your women."

<https://sunnah.com/tirmidhi: 1162>

Three characteristics, whoever combines them, has completed his faith: to be just, to spread greetings to all people and to spend (charitably) out of the little you have.

Al-Bukhari, as a statement of the Companion 'Ammar (RA).

<https://sunnah.com/hisn: 225>

Házimi argument:

Takfir al-Mushrikin is part of Kufr bit- Taghut, and Kufr bit-Taghut is from Asl ad- Din. Therefore, Takfir al-Mushrikin is from Asl ad-Din.

Response:

The response to this is similar to what has been preceded. Takfir al Mushrikin is a part of, however not from the Asl of Kufr bit-Taghut, so it does not enter into matters of Asl ad-Din. And whoever reads the words of the Ai'mmah, they included reviling the Taghut and removing it (i.e., Jihad) as a part of Kufr bit- Taghut, but even the Hāzimiyya don't regard those parts of Kufr bit-Taghut from Asl ad-Din.

Hāzimí argument:

The Sahaba didn't excuse the Mushrikin with Jahl, but rather with Ikrah and this proves that they were unaware about the Hal (reality) of the Mushrikin. Therefore, these incidents don't disprove that Takfir al-Mushrikin is from Asl ad-Din.

Response:

It's only true that the Sahaba excused the Mushrikin by misapplying the excuse of Ikrah in the first example and not others, however, if Takfir al-Mushrikin is from Asl ad-Din, then this would mean that misapplying the preventives of Takfir is not excused with Jahl or Ta'wil regarding them. That's because on this view, the knowledge of which preventives should and shouldn't be applied is known through the 'Aql and Fitrah, as knowledge of how to accurately perform Takfir al-Mushrikin itself is established through 'Aql and Fitrah. [Refer To Post "Two Innovations"]

So if the Sahaba applied the excuse of Ikrah in a case where it doesn't obtain such as general Dururah, then according to the Hazimi view they cannot be excused with Jahl nor Ta'wil concerning the application of this preventive.

The Sahaba were aware about the reality of the Mushrikin, they knew which Shirk they had committed and this is why some of them didn't hesitate to pronounce Takfir upon the Mushrikin. Nor can it be said that they had a misconception regarding the reality of the Mushrikin concerning whether they are being coerced because there is no proof for this. If Takfir al-Mushrikin was from Asl ad-Din, then the Sahaba would have known through the 'Aql and Fitrah that they must judge by the apparent and not misapply the excuse of Ikrah. But what is known is that they didn't judge by the apparent nor accurately apply this excuse, yet Allah didn't condemn nor ask them to repent, and instead informed them about the ruling upon Mushrikin. Therefore, this amounts to clear proof that Takfir al-Mushrikin is not from Asl ad-Din.

Házimi argument:

Shaykh al-Islam Muhammad ibn 'Abdul-Wahhab said: Asl ad-Din al-Islām and its principles are in two issues : The first: The commandment of worshipping Allah alone who has no partners the incitation to this, allying based on this and declaring takfir on whoever leaves this.

The second: Warning against shirk in the worship of Allāh, being harsh in this, having enmity based on this and declaring takfir on whoever commits this.

Response:

Asl ad-Din has been used differently in various contexts by the 'Ulama. Sometimes the Salaf and other 'Ulama used to refer to matters which are of great importance in the Din, such as purification, obedience to parents, etc, as Asl ad-Din. Sometimes it is used in reference to matters wherein there is no excuse of ignorance, such as Tawhid, al- Wala' wa'l- Bara'a, etc. as mentioned by Imam al-Tabari, Shaykhul-Islam ibn Taymiyyah, etc.

I don't negate that Takfir al-Mushrikin is of great significance in the Din, however, I negate that Takfir al-Mushrikin is from Asl ad-Din in the second meaning wherein someone cannot be excused with ignorance. Shaykhul- Mujaddid might have used it in the initial meaning because he has other texts wherein he gives the excuse of ignorance for the 'Adhir of the Mushrikin.

[Refer To Posts "Dawah Najadiya Vs Ghulah Hazimiya" & "Manat Of Third Nullifier"]

Lastly, Shaykhul-Mujaddid Muhammad ibn 'Abdul-Wahhāb ("Asl ad-Din wal-Qaida tuhu," (principle of the religion AND ITS PILLARS)

So the Shaykh wasn't merely describing Asl ad-Din, but also the pillars of the Din. Hence, this quote does not necessitate that Takfir al-Mushrikin is from Asl ad- Din, maybe the Shaykh meant it is from the Qaidah. And Allah knows best.

**Ibn Battah (رحمه الله) said,
"Know, may Allah have
mercy upon you, that asl ad-
Din is nasihah." Al-Ibanah
al-Kubra, v. 2, p. 546.**

وأصل الدين العدل الذي بعث الله الرسل بإقامته ، فما أودت
الآكل بغياً وظلماً حرمه كما حرم كل ذى ناب من السباع : لأنها باغية
عادية والغاذي شبيه بالفتنزي ، فإذا تولد اللحم منها صار في الإنسان
خلق البغي والعدوان .

**And he (رحمه الله) said, "Asl ad-Din
is justice in which Allah sent His
messengers to establish."
Majmu' al-Fatawa, v. 19, p. 24.**

Compiler Note

**Refer To Following Some Important PDFs Available On
My Telegram Or DM Me For Archive Link**

- 1.Path Of Ahl Sunnah Wal Jammah By Shaykh Turki Bina'ali
- 2.Manat Of Kufr For Third Nullifier By Various Scholors
- 3.Third Nullifier & Chain Takfir By Shaykh Turki Binali
- 4.Third Nullifier By Shaykh Nasr Al Fahd
- 5.Doubts By Ghulah By Shaykh Ubaydah Al Athbjj
- 6.Dawah Najadiya Vs Ghulah Hazimiya By Ustaad Abu Waleed & Others
- 7.Al Salaf Al Salih Vs Ghulah Hazimiya By Various Scholors
- 8.Salaf of Ghulah By Isa Bin Abi Abdullah
- 9.Kufr Bit Taghut Vs Murjiah & Khawarij By Various Scholars
- 10.Takfir Of Voters by Hamzah Misri
- 11.Those who dont do Takfir Of Modern Tawagheet By Shaykh Ahmad Al Khalidi
- 12.Takfir & Its Type Vs Misunderstanding Of Khawarij By Hamzah Misri
- 13.Rise & Corruption Of Khawarij Hururiya to Hazimiyah
- 14.Read Clarifying Matters Of Methodology By Delegated Committee [AT Publication]
- 15.Refutation Of Ghulah Hazimiya By Isa Bin Abi Abdullah [AT Publication]
- 16.Sheikh Malik Tamimi Lecture On Third Nullifier Of Islam [At Publication]

You Can Find PDFs in Our Telegram Channel And Archive Channel

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Those Who Don't Do Takfeer Of Modern Tawagheet

Shaykh Ahmad Ibn Hamd al Khaldi, Taken from his book,
توقف أو شك من حكم في القاتلين إيجاب "كي تكفر بعض"
المؤلفين

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Al Salaf Al Salih Vs Ghulah Hazimiya

(Refuting the opinion held by Different Groups Of Shi'ah)

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SALAF OF GHULAH HAZIMIYA

Midwest

Ibn Malik
@exposing_hazimiyah

Third Nullifier

"Whoever does not do takfir of the disbeliever,
is then a disbeliever"
Short Explanation By Our Beloved:

Sheikh Nasir Al Fakh (Hafidhaullah)

Ibn Malik
@exposing_hazimiyah

LEVELS OF THE MUTAWAQQIFIN

Short Version

Shaykh Turki Al-Bin Ali (Abu Sufyan Al-Sulami)
(Rahimaullah)

Ibn Malik
@exposing_hazimiyah

Rise & Corruption Of Khawarij [Hururiyah to Hazimiyyah]

Learn from Those Before You

Ibrahim Aabou Ibn Malik
@ibn_malik_al_athari

Kufr Bit Taghut Vs Murjiah & Khawarij

(Extra Details Are Added - Beyond Of Multiple Ummah-Complier Words)

There shall be no compulsion in [acceptance of] the religion. The
right course has become clear from the wrong. So whoever
disbelieves in Taghut and believes in Allah has grasped the most
trustworthy handhold with no break in it. And Allah is Hearing and
Knowing.

(Baqarah: 256)
Ibn Malik Al-Athari
@exposing_hazimiyah

Dawah Najidya Methodology Vs Ghulah Hazimiya Methodology

(Version 2.0)

Ibn Malik
@exposing_hazimiyah



Inspired From Words Of Harunul Alaqlawi

Brayden Aabou Ibn Malik Al-Athari
@exposing_hazimiyah

Takfir & Its Types Vs Misunderstanding Of Khawarij

Hanzah Al Mieri

Ibn Malik Al-Athari
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Two Innovations By Zindeeq Ghulah

Takfeer Daar (Everyone is Kafir in Daar U'l Kufr Until
Proven Muslim Upon Our Agreedah even if He Prays &
have Muslim Name)

Takfeer Al Mushrikeen from AshuDeen(Established
Before Hajjah)

Refuted by One Verse May it Pass Their Threat
Replied to Their Doubt Of jah U'l Haal
(They Didn't know Reality)
Takfeer Definition By Annawah Dawah

(Upgraded Version)
Ibn Malik
@exposing_hazimiyah

Doubts By Ghulah

1. Whoever does not perform Takfeer upon the Mushrikeen
did not understand Tawheed.
2. Whoever does not perform Takfeer upon the Mushrikeen
did not disbelieve in the Taghut.
3. Whoever does not perform Takfeer upon the Mushrikeen
rejected what is known by necessity in the
Deen.

Shaykh Abu Abdur Rahman Ubaydah Al Athbaji
(Hafidhaullah)

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